

A
Scripture-Manual:
OR, A PLAIN
REPRESENTATION
OF THE
ORDINANCE of BAPTISM.

Designed for the Use of all, who would answer a
good Conscience towards God; and give a Reason
of their *Faith* and *Prælice* with Meekness and
Fear.

Search the Scriptures.

John v. 39.

By SAMUEL WILSON.

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T H E
P R E F A C E.

THE very extraordinary zeal, which has lately been expressed from the pulpit, and the press, for Infant-baptism, as an ordinance of God, or of unquestionable and divine authority, put me on reviewing the evidence, by which I was formerly convinced of the contrary.

And as I don't remember to have met with any thing on the subject exactly in this form; if it has no other advantage, it may point out a method of inquiry to those who make the word of God the rule of their faith and practice.

There are some few hints taken from modern authors; but the main is the judgment I form'd of these things at the time referr'd to.

I have only to add, I am not conscious of a wilful misinterpretation of any text, but have faithfully given what I apprehended to be the real sense of the Holy Ghost; to whose influence and blessing I humbly recommend it.

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SCRIPTURE-MANUAL, &c.

THAT Baptism is an *ordinance* of Jesus Christ, is admitted by the generality of those who call themselves Christians. That it is of *standing use* in the church of God, appears from the * nature of the institution when rightly understood, and the promise of the great Head of the church to his ministers in the administration of it ; *lo I am with you alway even to the end of the world.*

And as this ordinance is distinguished from others, in its limitation to a *single* administration, without repetition ; great care should be taken, that we act agreeable to the mind of Christ in it ; what is to be done but once in the Christian's life, ought to be done well.

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* A solemn acknowledgement of the divine glories, and a professed subjection to the authority of Father, Son, and Spirit, with a thankful recognition of the burial and resurrection of our Lord Jesus Christ ; in the view of which we desire to die unto sin, and live unto holiness.

It is certain, men are apt to run into extremes ; some may possibly make *too much* of Baptism, supposing it to be a *regenerating*, or *justifying* ordinance ; that it washes away the guilt of original sin, and is always accompanied with the conveyance of grace.—Others may think as meanly of it, as a mere circumstantial ritual, or test of obedience to a positive precept, with little, if any spiritual meaning.

Nor are men, good and learned men, less divided about the *subjects* and *mode* of this sacred institution. If this arose from the obscurity or ambiguity of the terms in which it is revealed, it might carry the appearance of some reflection on the wisdom of the Law-giver ; it being a duty of common concern, in which the plainest Christian is as deeply interested, as men of the greatest capacity or literature : but if it appears, that God has not been wanting in this matter, and that the scripture account of it is in terms of a determinate meaning, and easy to be understood ; whatever darkness may attend our minds, we have no room to quarrel with revelation.

It is now near thirty years, since I first examined this matter : and I am sure no one could enter into the inquiry, with more earnest desire to find it on the side of the *common practice* ; all my conversation and prospects leaning strongly that way.

The method I took was, I hope in a dependence on God, whose direction I earnestly implored, to collect the whole evidence from scripture, to consider carefully every part separately, that I might know what was his good and acceptable will in this service.

And whether I should happily attain the desirable end or not, I remember I found great peace in the integrity of the determination. Accordingly looking up to heaven, I set myself to search the scriptures.

The questions before me were,

Whether believers, or persons professing faith and repentance only,

Or believers and their natural offspring, or infants in common were the proper subjects of baptism ?

And whether the manner of administration was by immersion or plunging, or by sprinkling or pouring ; or whether either might be used indifferently ?

Considering

Considering that baptism was an ordinance peculiar to the gospel-dispensation; I thought it most natural, to expect an account of it in the New Testament. Accordingly I began with the gospel of St. *Matthew*, and in the third chapter met with the following description of *John's* baptism.

In those days came John the Baptist, preaching in the wilderness of Judea; and saying, Repent ye, for the kingdom of heaven is at hand. That, then went out to him Jerusalem, and all Judea, and all the region round about Jordan, and were baptized of him in Jordan, confessing their sins.—And that when he saw many of the Pharisees and Sadducees come to his Baptism, he said unto them, O generation of vipers, who hath warned you, &c. Bring forth therefore fruits meet for repentance, and think not to say within yourselves, we have Abraham to our father, &c.

Here I found that *John* had a special commission given him, to preach and baptize.

That the substance of his ministry, was the doctrine of repentance, in the view of the near approach of the Messiah; *repent, for the kingdom of heaven is at hand.*

That his success was very extraordinary, multitudes flocking after him, to hear him preach, and be baptized of him, *Jerusalem, and all Judea, and the region round about, &c.*

That the place of his preaching, was the wilderness; and of his baptizing, the river *Jordan*.

That the action was baptizing—

And that the disposition of mind required in the subjects was *repentance*; and such repentance as should be productive of good fruits: and where this was wanting, a relation to *Abraham* as their father did not entitle them to his baptism.

This appeared to me to be the sum of the account; and I could not help observing,

There's no intimation of children being brought by their parents to *John*.

Not a word of his baptizing them.

No recommendation of this to their parents, as a duty to be afterwards performed by them, in consequence of their being profelyted to his doctrine. No hint of pouring or sprinkling; but that *John* baptized the people in the river *Jordan*, and that he did this on their repentance or profession of it. Thus far the evidence being for adult baptism, I proceeded to consider

consider the Baptism of our Lord, as described in the same chap. verses 13, 14, 15, 16. *Then cometh Jesus from Galilee to Jordan, to John to be baptized of him. But John forbad him saying, I have need to be baptized of thee, and comest thou to me? And Jesus answering said unto him, suffer it to be so now: for thus it becomes us to fulfil all righteousness. Then he suffered him. And Jesus, when he was baptized, went up straight-way out of the water, &c.*

Here I observed our Lord did not send to *John* to come and baptize him, but went himself from *Galilee* to *Jordan*, the place where *John* was baptizing; offered himself as a subject. — *John*, apprehensive of his superior glory, modestly refuses. Our Lord insists on it, as a part of righteousness it became him to fulfil. *John* baptized him, and as * *Mark* expressly says, in the river *Jordan*; and from the expression of his coming out of the water, I concluded it was by immersion.

I took notice of a difference between this, and the former account. Here was no preaching on *John's* part; no repentance required of, or confessed by our Lord Jesus previous to baptism; these the dignity and purity of his person rendered unnecessary. He had the richest unction of the Holy Spirit, and was holy, harmless, and undefiled. — However he appeared with great zeal to engage in the duty; and I thought he spoke as the head of the church, and example of his people, when he said, *thus it becometh us to fulfil all righteousness.*

The next place I consulted was *Matt. xix. 13, 14.* compared with *Mark x. 13.* and *Luke xviii. 15.*

Then were there brought unto him little children, that he should put his hands on them and pray: and the disciples rebuked them. But Jesus said, suffer little children and forbid them not to come unto me: for of such is the kingdom of heaven.

This I had often heard quoted in favor of Infant-Baptism, and therefore though I did not find the word *baptize* in the text, I thought it deserved a particular consideration.

And the first thing which came before me, was the *desire* of the parents or friends of those children, or what they aimed at in bringing them to Christ; and the evangelist *Matthew* says, it was that he should *put his hands on them and pray.* *Mark* and *Luke* say, that he might *touch them*; neither of them give the least hint as to any desire or request that they might be baptized.

I then

I then considered the conduct of our Lord on this occasion, and the text says, *he took them up in his arms, put his hands on them, and blessed them.* This, and no more, our Lord did at this time, as I could find, by comparing the evangelists.

This led me to consider the *reluctance* of the disciples, that these children should be brought, and our Lord's displeasure signified by his check of them, *suffer little children to come unto me, for of such is the kingdom of heaven.*

What the disciples reason was for opposing them, is not recorded: I thought it could not be from an *unwillingness* that infants should be *baptized*, had that been the practice of *John*, or the known will of their Master. This they could hardly be guilty of; nor does our Lord take the least notice of it in his reproof: its likely they were uneasy he should be interrupted from attending to matters, they judged of greater importance; but however this was, I found they stood reproved, and the reason given was,

For of such is the kingdom of heaven.

Here I considered *the kingdom of heaven* must intend the kingdom of grace, or of glory.

And first, I began with the kingdom of grace, and presently saw, that must either be the invisible church or general assembly of the first born whose names are written in heaven, or particular churches constituted in gospel-order: for I could have no notion of a *national* church, under the New Testament-dispensation. Accordingly I brought infants to each of these, endeavouring to come at the truth. As to the invisible church, consisting only, as I could see, of the election of grace, I thought whether *all*, or *who* among infants are a part of it, could only be known to God; and this being a matter wholly unrevealed, I could not see how it could give them a right to Baptism.

As to particular churches, it did not appear that infants were *claimed* or *treated* as members; nor could I understand their capacity for membership, which seemed to be founded in the New Testament, on a *declared agreement* of the saints in principles and experience.

I then considered the kingdom of glory, consisting in the beatific vision, and enjoyment of God. And here I presently

sently found, my wishes out-run revelation; and in the issue was obliged to leave infants to the sovereign mercy of him, who is the Judge of the earth, and will do nothing but what is right. Nor could I see, on the supposition of their being *all* admitted to that kingdom, of which I could find no *scripture* assurance, that their right to Baptism was evinced, without a *special order* from the Law-giver of the church, or some *necessary* connection between that ordinance and eternal life.

Musing on these things, I looked a little farther, and soon found the difficulty removed. and the expression cleared up, *of such is the kingdom of heaven*; that is, as our Lord adds, *verily I say unto you, whosoever shall not receive the kingdom of God as a little child, he shall not enter therein, or as Luke* has it, *in no wise enter therein*.

It now appeared, that our Lord was speaking of the *temper*, and not merely of the persons of children; and what greatly confirmed me, was a parallel passage, *Matt. xviii. 2, 3.* *Jesus called a little child and set him in the midst of them, and said, verily I say unto you, except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. And adds, whosoever therefore shall humble himself as this little child, the same is the greatest in the kingdom of heaven: and whoso shall receive one such little child in my name, receiveth me: and whosoever shall offend one of these little ones which believe in me, it were better for him, that a milstone were hanged about his neck, and that he were drowned in the depth of the sea.*

Here I compared the expressions of receiving Christ, and receiving one of these little ones, making profession of his name, and the little ones believing in him, with the dreadful nature of the threatening in offending them; and I could not see how these could be applicable to mere infants, but were all well adapted to younger or weaker Christians.

Upon the whole, after the strictest search, I could find in these texts nothing relating to Baptism. Nor could I help thinking, had it been the intention of our Lord that infants should be baptized, he would have omitted the practice

practice, or some discourse about it, on occasions which seemed so naturally to lead him to it.

Failing of my hoped for discovery of infant Baptism here, I hastened to the

Commission recorded *Matt.* xxviii. 18, 19, 20. compared with *Mark* vi. 15, 16.

All power is given to me in heaven and in earth. Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. Teaching them to observe all things, whatsoever I have commanded you : and lo I am with you alway, even unto the end of the world.

Struck with the supreme authority of a risen Jesus, I concluded from the solemnity of the introduction, it must be a very heinous affront, to add, alter, or take away from the sacred commandment. And with a mind I trust, possessed with reverence of his Majesty, I entered into a meditation on the precept. Here I found the persons charged with the commission were the apostles ; who, notwithstanding the eminence of their character, and peculiars of their after unction, were not to make, but publish and explain the laws of Christ. That, and only that, which they received of the Lord, were they to declare to the church. And from the nature of the duty enjoined, and the reach of the promise *even to the end of the world*, I judged all gospel-ministers to be included in the commission.

The duty enjoined, or service to be performed, was to teach and baptize.

Or as I understood it, to make disciples by teaching (for I could not think of any other way) and then to baptize them.

The subjects of instruction and baptism, were *all nations*, or as *Mark* has it, all the world, and every creature, *Gentiles*, as well as *Jews* ; not every individual, for the absurdity of that was most glaring ; but such as were capable of receiving the doctrine, and making a profession of it, in order to Baptism.

The time of baptizing, according to the evangelist *Mark*, seemed to be when they believed ; or as *Matthew* has it, when they were taught or made disciples. And the manner in which, when I considered the principal, most com-

mon and natural sense of the word *Baptism*, with the use of it in *John's* baptism, appeared to me to be by immersion: and I was the more confirmed in this, from *John's* chusing a place to baptize in, where there was much water, *John* iii. 23. I tried, and tried again, to bring in infants under the general term of *all nations*; but *Mark's* *believeth and is baptized*, with *Matthew's* teaching *them* to observe whatsoever I have commanded you, obliged me to conclude it must be confined to the adult.

Thus far the ballance seemed to be on the side of the Antipædobaptists; but having determined when I set out, to examine the whole evidence, I pursued the enquiry, and being thoroughly satisfied that the apostles could not mistake their Master; I thought if I was mistaken in my apprehension of his will, in the commission, I should be set right by their conduct. I began with *Peter's* sermon, *Acts* ii.

The point the apostle aimed at, I found in verse 39. *Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom you have crucified, both Lord and Christ.* In this he asserts the glory of the person crucified, he was Lord of all, and charges them directly with his murder; they had crucified, or with wicked hands had slain him.

The effect was, *They were pricked in the heart, and cried out, men and brethren what shall we do?* Upon which Peter said unto them, *Repent and be baptized every one of you, in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call.* It is added, ver 41. *Then they that gladly received his word were baptized, and the same day were added to them, about three thousand souls. And they continued in the apostles doctrine and fellowship, and in breaking of bread, and in prayers.* And ver. 44. *All that believed were together, and had all things common, &c.*

Here I observed how *Peter* understood his commission; he began with *preaching* or *teaching*—waiting for the success of his labour. Nor did I find a word of Baptism, till they were *pricked in their hearts*; then indeed, and not before, he

he says, *repent and be baptized, in the name of the Lord Jesus*: which I understood after this manner: If you are indeed griev'd, and asham'd of your conduct towards this Jesus whom you have crucified: If you are convinced by the Spirit of God, he is the promis'd Messiah, the great Redeemer, and King of his church, and have a fiducial dependence on him for salvation; then you are to be baptized in his name, and may hope for a comfortable evidence in your Baptism, of the remission of your sins, and that you shall receive the gift of the Holy Ghost. And for their encouragement he adds, *for the promise is to you, and to your children, and to all that are afar off, even as many as the Lord our God shall call.*

Now I thought the evidence of childrens right to Baptism began to open, especially as I had often heard this verse mention'd as an incontestable proof of it. But being willing to see with my own eyes, I consider'd what this promise might be; the text indeed I found, if not wholly silent, yet not directly expressive; but on close reflection, I thought it must be either.

The great promise of the Messiah, as the seed of *Abraham*, in whom all nations should be blessed; or

Of the remission of sins for his sake; or of the gift of the Holy Ghost.

Accordingly I brought infants to each of these; and presently saw as to the first, the great honour which was done to the *Jews* and their offspring, that Christ should be allied to them according to the flesh; but found no reason to conclude, that all *Abrahams* natural children, were the children of the promise as to the spiritual part of it; nor could I see how the general promise of the Messiah, as the seed of *Abraham*, could give them a right to Baptism, if impenitent and uncall'd, any more than the *Gentiles*, or those afar off.

As to the promise of the remission of sins, I saw not how this could be claim'd, but by *believers*. And as to the gift of the Holy Ghost, if it was of the same kind with what had been lately pour'd out upon the Apostles, the thing spoke for itself; there was no room to expect it in a state of infancy.

By *Children*, then, I apprehend must be meant their *offspring*; when called; and then I could easily apply the promise to them, in any or all of the foregoing senses.

Upon the whole I found, *Peter* preach'd,
The people repented, and gladly receiv'd the word—were
baptiz'd,

added to the church,
and walked in fellowship ;

and encouragement was given to their offspring, that with the
same *experience*, or when call'd, they might look for the same
privileges.

I could not but think, had the Apostle intended to express
their right as infants to Baptism, it was *strange*, very *strange*,
that no notice should be taken, either then or afterwards, of
the administration of it.

The next account of Baptism I met with, was *Acts* viii. 12.

*But when they believed Philip, preaching the things concern-
ing the kingdom of God, and the name of Jesus, they were bap-
tized both men and women.*

Here I found the Evangelist agree with the Apostle, and both
keeping close to the commission. *Philip* begins with preaching
the Gospel, or things concerning the kingdom of God, and the
name of Christ. The people believ'd ; and when they did so,
and not before he baptiz'd them—And they are said to be *men*
and *women* ; the phrase I took to be expressive of the extent,
and limitation of the ordinance ; not men *only*, but men and wo-
men ; not men, women and children, but men and women *only*.

And indeed, I thought it could not be otherwise if a personal
faith, and a profession of it were pre-requisite to Baptism :
And these I found were insisted on by this Evangelist, in the
case of the eunuch, recorded in the same chapter : The account
of which stands thus ;

Verſes 26, 27, 28, &c.

*The angel of the Lord spake unto Philip saying, arise and go
toward the south, &c. and he arose and went, and behold a man of
Ethiopia, an eunuch, &c. who had come to Jerusalem for to wor-
ship, was returning, and sitting in his chariot, and read Esaias
the prophet. Then the spirit said unto Philip, go near and join
thyself to this chariot. And Philip ran thither to him, and heard
him read the prophet Esaias, and said, understandest thou what
thou readeſt ? And he ſaid, how can I, except ſome man ſhould
guide me ; and he deſired Philip that he would come up and ſit
with him. The place of the ſcripture which he read was this, he
was led as a ſheep to the ſlaughter, &c. The eunuch answered
Philip,*

Philip, and said, I pray thee of whom spake the prophet this, &c. Then Philip opened his mouth, and began at the same scripture, and preached unto him Jesus; and as they went on their way, they came to a certain water; and the eunuch said, see here is water, what doth hinder me to be baptized? And Philip said, if thou believest with all thine heart, thou mayest. And he answer'd and said, I believe that Jesus Christ is the son of God.—And he commanded the chariot to stand still: And they went down both into the water, both Philip and the eunuch, and he baptized him; and when they were come up out of the water, the spirit of the Lord caught away Philip, and the eunuch saw him no more: and he went on his way rejoicing.

This appear'd to me to be a plain and expressive account of the subjects and mode of Baptism. *Philip* begins with teaching, or preaching Christ as a Saviour, and Sovereign: The eunuch desires to be baptiz'd: *Philip* insists on a confession of his faith. The eunuch gives him satisfaction; they both go out of the chariot, and *Philip* baptizes him: And I could not help observing the peculiarity of the Phrases; they went down both into the water, both *Philip* and the eunuch; and when they were come up out of the water, &c. which strongly impressed my mind, that the baptism of the eunuch was by immersion; and must be design'd to describe something more than barely going to the side or brink of the water.

The next instance of baptism was that of *Cornelius*, recorded *Acts* xth.

And of him, it is said, verse the second, he was a devout man, and one that feared God with all his house. Which I understood not of mere babes, if he had any; but of those who were in some measure grown up, capable under a divine influence of forming some apprehensions of the glory of God, and their obligations to revere and serve him.

By the direction of an angel he sends for *Peter*—*Peter* begins with preaching; God owns his ministry; the Holy Ghost falls on all those which heard the word; and *Peter* asks, can any man forbid water, that these should not be baptized, which have received the Holy Ghost, as well as we? And he commanded them to be baptized.

Here I found the commission strictly regarded and kept up to and an exact conformity with the foremention'd instances of Baptism; and comparing the expressions of *fearing God with all his*

his house, ver. 2. and their receiving the like gift with those who believed in the Lord Jesus, mention'd chap. xi. ver. 17. I saw no reason to suppose that infants were of that number.

This led me to consider the conversion and baptism of *Lydia*, of whom we read, *Acts* xvi. 14. that she was a seller of purple of the city of Thyatira, who worshipped God, and heard the Apostle; whose heart the Lord opened, and she attended unto the things which were spoken of Paul; and was baptized, and her household.

As to *Lydia*, I thought there could be no dispute, whether she believed before she was baptiz'd; the text asserting that she worshipped God, and that the Lord opened her heart.

As to her household, what it consisted of, is not said; nor is any notice taken of her husband, if she had any; all that appear'd to me, from a careful examination of the account was, that she was not at home, or in the place of her common residence; that she came to sell her purple, had a house for that purpose and probably servants to assist her in her trade; nor could I see it altogether consistent with prudence, to bring a family of young children, if she had any, into the hurries of business.

Upon the whole, I thought it might be such a house as *Cornelius* had; who, if they did not fear God before, were converted by a blessing on the Apostle's ministry, and baptiz'd with their mistress. And what greatly tended to confirm me in this, was, that the persons the Apostle found in *Lydia's* house when he entered into it, are called *brethren*, and were comforted by him; which cannot be said of infants; as also the account of the conversion of the jailor and his family contained in the same chapter, ver. 25, 26, 27, &c. which is as follows.

At midnight Paul and Silas prayed, &c. Suddenly there was a great earthquake, &c. The keeper of the prison would have killed himself. Paul cried with a loud voice, saying, do thyself no harm. The keeper called for a light, and sprang in, and came trembling, and fell down before Paul and Silas, and brought them out, and said, sirs, What must I do to be saved? and they said, believe on the Lord Jesus Christ, and thou shalt be saved, and thy house. And they spake unto him the word of the Lord, and to all that were in his house. And he took them the same hour of the night, and washed their stripes, and was baptized, he and all his straitway. And when he had brought them into his house, he set meat before them, and rejoiced, believing in God with all his house.

The

The fact here I thought stood thus—The jailor under the power of strong convictions cries out, what must I do to be saved? The apostle answers, believe on the Lord Jesus Christ, and thou shalt be saved, and thine house: that is as I understood it, if they believe also: upon which they spake unto him the word of the Lord, and to all that were in his house. And God blessing his word to the jailor and his family, they *believed, were baptized and rejoiced.*

This led me to consider what is said of *Crispus* and the *Corinthians*, Acts xviii. 8.

And Crispus the chief ruler of the synagogue believed on the Lord with all his house: and many of the Corinthians, hearing, believed, and were baptized.

Here I found the master and the family believers, and that the *Corinthians*, heard, believed, and were baptized—And as hearing and believing are mention'd previous to the baptizing of the *Corinthians*; I concluded it was equally so, in the instance of *Crispus* and his house.

The last instance I met with, was in 1 *Corinth.* i. 14, 15, 16, which speaks of the baptizing the household of *Stephanas*. *I thank God I baptized none of you, but Crispus and Gaius: lest any should say, that I had baptized in mine own name; and I baptized also the household of Stephanas, &c.*

What this household was I gathered from the xvth chap. and 15th verse, where the apostle says, *I beseech you, brethren, to know the house of Stephanas, that it is the first-fruits of Achaia, and that they have addicted themselves to the ministry of the saints.* Whence I thought they could not be infants, but believers in Christ, converted and baptiz'd by the apostle: or they could hardly be call'd *first-fruits*, and be said to addict themselves to the ministry of the saints; whether we understand it of their relieving their wants or preaching the everlasting gospel.

Having thus gone through the history of baptism, as administer'd by the apostles, I proceeded to consider the account they gave of the meaning or spiritual design of it: and with this view compar'd *Rom.* vi. 3, 4. with *Ccl.* ii. 12. *Know ye not that so many of us as were baptized into Jesus Christ, were baptized into his death. Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his*

death, we should be also in the likeness of his resurrection, knowing that our old man is crucified, &c. And in *Colossians* I found the same metaphor kept up: *Buried with him in baptism, wherein also, ye are risen with him thro' the faith of the operation of God.*

In forming a judgment of the design of the Holy Ghost in these passages, I thought it necessary to consider first the description, or character of the persons baptized; and they are said, ver. 11th, *to be circumcised with the circumcision made without hands*: which I knew not how to interpret so well of any thing, as the *renewing influences* of the Holy Ghost: agreeable to which they are further represented as the subjects of *that faith which is the operation of God*: or as it is elsewhere called **precious faith*, and the faith of God's elect.

The metaphor came next under consideration. They were *buried with Christ in baptism*: This seemed much better to answer to immersion than sprinkling or pouring,—and supposing that the *faith* mentioned might refer to their being *buried* as well as rising; this I thought might be the meaning of their being *planted in the likeness of Christ's death*: That as in the ordinance of the supper, there is a believing memorial of Christ's love in his sufferings and death; so in baptism, the saint, by an eye of faith, is called to attend to his condescension when imprisoned in the grave, and his glory as a conqueror in breaking the bands of death: in each of which he sustain'd the character of the surety of the covenant and head of the body.—And as the actions of breaking the bread and pouring out the wine, are expressive of his agony and death; the immersion, and rising of the person baptized, might refer to his burial and resurrection.

I then proceeded to examine 1 *Cor.* vii. 14. a text I had often heard quoted as proving, if not in direct terms, yet by just consequence, the right of infants to baptism. The words are, *For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband: else were your children unclean, but now they are holy.*

I began with the occasion of the words, and could find nothing relating to baptism in the context. An affair evidently of another kind, employed the mind of the apostle; to wit, the necessity or expediency of attending to the duties of the marriage-relation, where one was a convert, and the other an *infidel*. This I thought

I thought was the point in view. And it stands determined, that the *wife is not to depart*, nor the *husband to put her away* ; unless some other circumstances should render it necessary and warrantable.

And to remove the scruple of a tender spirit, it is added, that the unbeliever is sanctified by the believer ; by which, I could not understand an internal spiritual purity of mind, this being the work of the Divine Spirit : But as every thing else, so the marriage-relation is sanctified to the believer, by *the word of God and prayer*. The ignorance or enmity of the infidel, would not render the saint's conscientious and faithful discharge of his duty less necessary or acceptable.

And to enforce his determination of their continuing together, the Apostle adds, *else were your children unclean, but now they are holy*.—

Here I consider'd, how children may be said to be unclean ; and I thought they are all so by *nature*, being *shapen in iniquity*, and *conceived in sin*. The guilt and pollution of which, can only be removed by the blood of Christ, and the power of the Holy Ghost. As to this I could see no difference between the seed of believers, and others ; all are *concluded under sin*, and by *nature children of wrath*.

I then remember'd to have heard, that all out of the pale of the Jewish church were unclean, as opposed to that holiness which is attributed to the whole congregation of *Israel*, and that such uncleanness attends the children of unconverted *Gentiles* now : But considering *Peter's* vision, in which he is forbid to call that common which God had cleansed. That *the middle wall of partition is broken down*. That in regeneration, or the new man, there is neither Greek nor Jew, *circumcision*, nor *uncircumcision*, barbarian Scythian, *bond nor free*, but *Christ is all and in all*.—Remembering the peculiars of the Jewish church, as *hereditary* and *national*, are now utterly set aside, I could see no more uncleanness in one infant than in another.

Upon the whole, I thought the affair settled by the apostle wholly matrimonial ; it was highly probable, the *holiness* and *uncleanness* were of the same kind ; or related to apparent legitimacy or illegitimacy.

Nor could I see on the supposition of an external sort of holiness derived to an infant from a believing parent, that we are

to conclude its right to baptism without a special direction from the lawgiver of the church.*

This led me to consider the apostles account of *Abraham*, Rom. iv. 11, 12, 13. *As the father of all them that believe though they be not circumcised; and that the promise is of faith, that it might be by grace, to the end it might be sure to all the seed: not to that only which is of the law, but to that also which is of the faith of Abraham, who is the father of us all. And that he received the sign of circumcision, a seal of the righteousness of faith, which he had yet being uncircumcised, &c.*

This I found commonly insisted on to prove that *Abraham's* covenant was the covenant of grace—That a part of his seed were the believing *Gentiles*, and their offspring; and that as *Abraham's* children were circumcised, the children of believers should be baptized.

To come at a certainty in this matter, I thought it might be proper, carefully to enquire what the covenant was which God made with *Abraham*; the duties required, and privileges to be enjoyed under it; the persons interested in it and manner of conveying and signifying that interest. The covenant I found at large in the 17th of *Genesis*, and it appear'd to me to be of a peculiar kind; some things belong to *Abraham* in his personal character, as that he should have a numerous posterity; that kings should descend from him; the making over the land of *Canaan* to him; and the particular honour of being the father of the *Messiah* according to the flesh. This part of the covenant I thought distinguishable from the covenant of grace; for I could not but see he might have all these, without any special relation to God as a child—But when God promises to be *his* God, to bless him, and that in his seed all the families of the earth should be blessed; I look'd upon these to be promises as expressive of privileges of another, and more valuable kind than any of the former.

And as the covenant appear'd thus to be of a mixt nature, and the blessing distinct; so I found his seed to be describ'd very differently in scripture: sometimes intending all his natural children; sometimes the person of *Christ* only: and here, and in other places, all his spiritual offspring, whether *Jews* or *Gentiles*. As

* If the baptism of infants may be justified from this passage, so may the baptism of the unbelieving husband, and the unbelieving wife; for they are said to be sanctified or holy, as well as their children.

As to his children, who are only so after the flesh, they had their outward advantages; but not as I could see the blessings of the covenant of grace.

As to Christ, it did not appear any blessing was deriv'd from *Abraham* to him; but on the contrary, *Abraham* received the blessing in, and from the Messiah, his root as well as offspring. And as to his spiritual seed, they were all, whether *Jews* or *Gentiles*, partakers with him of the same faith and salvation.

Circumcision I thought to be a sign or badge of separation to the *Jews* in common, as distinguished from the *Gentiles*, and perhaps of regeneration to his spiritual seed; but conveyed, as I could see no spiritual blessing to either. And I thought if the baptism of infants under the gospel was to be argued from circumcision; the Apostle would certainly have given some hint of it; whereas his discourse is confin'd to believers, without a word of their children.

That circumcision was a seal of the righteousness of faith to *Abraham*, is indeed asserted; but that it was, to his natural seed, I could form no idea of; at least till they had by faith, a view of the same righteousness, by which *Abraham* their father was justified.

And the apostle seem to explain the whole matter, *Rom. ix. 5, 6, 7, 8.* *They are not all Israel, which are of Israel, neither because they are of the seed of Abraham, are they all children; that is, they which are the children of the flesh, these are not the children of God, but the children of the promise are counted for the seed.*—Now I concluded, if this was true of the natural seed of *Abraham*, a believer, certainly it could be no less so of the offspring of the *Gentile* believers.

As to the privileges of the *Jews* above the *Gentiles*, the apostle is express, that unto them pertained the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises: and that from them, as concerning the flesh, Christ came, who is over all, God blessed for ever. *Rom. ix. 4, 5.* or agreeable to what he before had said, when putting the question, what advantage then hath the Jew, or what profit is there in circumcision? He answers, much every way: chiefly because unto them were committed the oracles of God.

So that it evidently appear'd the church of the *Jews* had its glory; but as the same apostle tells us, *2 Cor. iii. 10, 11.* this was

was as no glory, if compared with the glory which excelleth. For if that which was done away was glorious, much more that which remaineth is glorious.—That is, as I understood it, all the carnal part of Jewish glory was swallow'd up, and utterly set aside by the simplicity, spirituality, and liberty of the gospel-dispensation; and as it was formerly, *All were not Israel, which were of Israel*; so now he is not a Jew, which is one outwardly, neither is that circumcision, which is outward in the flesh; but he is a Jew, which is one inwardly, and circumcision is that of the heart, in the spirit, and not in the letter, whose praise is not of men, but of God. Rom. ii. ver. 28, 29.

I then proceeded to consider the excision of the *Jews*, and the taking in of the *Gentiles*, recorded Rom. xi. 15, 16. in which, though there is no express mention of Baptism, or of the baptism of infants, yet I found commonly produc'd as declarative of a federal holiness, convey'd from parents to children in consequence of which they might, yea ought to be baptiz'd.

The words of the text are,

If the first-fruits be holy, the lump is also holy: and if the root be holy, so are the branches; and if some of the branches be broken off, and thou being a wild olive tree wert grafted in among them, and with them partakest of the root and fatness of the olive-tree, &c.

That converted *Gentiles* stand on a level with believing *Jews* I had already seen. That the peculiar form of the Jewish church was abolish'd at the death of Christ, I found generally acknowledged; that being the *ministration which was to be done away*, to make room for that *which was to remain*: so that I could not tell how to conceive of the Gospel-church incorporated with the Jewish, they being always represented as distinct, or distinguishable the one from the other.

By the root then I understood *Abraham*—By the branches his natural offspring—By the wild olive the *Gentiles* in a natural state; who upon receiving the grace of God became the spiritual branches of *Abraham* the father of the faithful; and were equally interested with his believing natural branches, in all the special privileges of the covenant of grace.

This I thought to be the most natural sense of the text; nor could I see how this could have any relation to Baptism, whether of the adult or infants.—

The

The next reference to Baptism I found, 1 Cor, x. 1, 2, *I would not that you should be ignorant, how that all our fathers were under the cloud, and all passed through the sea, and were all baptized unto Moses, in the cloud, and in the sea.*

To understand this I thought it proper to enquire into the fact, as recorded by Moses, which I thought would give light to the allusion.

And in *Exod. xiv. 19.* we are told *the pillar of cloud went from before the face of the Israelites, and stood behind them; that it came between the camp of the Egyptians and the camp of Israel, and it was a cloud and darkness to the one, and gave light by night to the other. And that the Lord caused the sea to go back by a strong east wind all that night, and made the sea dry land: and the children of Israel went into the midst of the sea upon dry ground, and the waters were a wall unto them, on the right hand and left.*

Here I found that part of the cloud which was next to the Israelites was bright, clear, and comfortable; nor the least intimation of rain falling upon them. The sea was made dry ground, and the waters were a wall unto them, on the right hand, and on the left; so that I concluded, the term *baptized* must refer to their situation in the *midst* of the sea, encompass'd by these walls, and attended with the cloud, rather than to any water coming out of the one, or sprinkling dashings from the other; which must have been very troublesome, to such a body of people in their march; and as I thought inconsistent with the account of their standing in, and coming out of the sea on dry ground.

This brought me to the last place of scripture, which speaks directly of the nature and meaning of the ordinance of Baptism 1 Peter iii. 20. 21. *The long suffering of God waited in the days of Noah while the ark was preparing: wherein few, that is, eight souls were saved by water. The like figure whereunto, even baptism, doth also now save us, (not the putting away of the filth of the flesh, but the answer of a good conscience towards God) by the resurrection of Jesus Christ.*

Here it appeared that there were some circumstances attending the ark, and the salvation of Noah and his family by water, which were figurative or typical of Baptism; and when I examined the account as given by Moses, *Gen. vii.* I found it stood thus: the ark was God's contrivance and appointment, and it

was

was a large hollow vessel, in which *Noah* and his family, and the creatures with him, were for a time as it were buried; and especially this was the case, when the fountains of the great deep were broken up, and the windows of heaven were opened, and they in the midst of that deluge, which destroyed all the world. This appeared to me to answer to immersion in Baptism; and I could not think the Holy Ghost would refer us to the water of a flood, as a type of a little quantity of that element, made use of when poured or sprinkled on the face of an infant. And as *Noah* and his family were saved by water; the believer is saved by Baptism, not efficaciously or meritoriously, but declaratively and instrumentally. In the profession of his faith, he declares his entrance into Christ as the ark of salvation; and his Baptism is a lively representation of the burial and resurrection of him, who died for his offences, and rose again for his justification.

And as *Noah* built the ark, and entered into it in obedience to the command of God; the believer is baptized from a principle of conscience towards God; yea, a good, that is, as I thought, an enlightened, renewed conscience.

Having thus gone through the scripture-account of the ordinance of Baptism, I found myself obliged to conclude the balance was greatly on the side of adult believers, as the only declared subjects; and of plunging or immersion, as the only mode of that sacred institution.

I well knew that many godly and learned persons thought otherwise: but not daring to call any man master on earth, and remembering the account I must shortly give to him, who said, *thus it becometh us; to fulfil all righteousness*; I determined to comply with my duty; and on the closest reflection, have seen no reason to repent of it.

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F I N I S.

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